CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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RELIGIOUS INTELLIGENCE.

FOREIGN.

MEXICO. The Catholic religion, our readers well know, is established by the constitution as the religion of the republic. In consequence of this, the government have despatched a minister to Rome, to endeavor to arrange its relations with the apostolic see; but the subserviance of the latter to Spanish influence renders the issue of the negotiation somewhat doubtful. It seems, that, although the Pope has professed a disposition to place himself at the head of the church in the new states, on a footing satisfactory to them, yet, not long since, he addressed a circular letter to the American ecclesiastics, urging them to rise against the revolutionary governments. This letter was perfectly harmless in Mexico; for, on its appearance, there, the church dignitaries, with great unanimity, immediately and spontaneously signified their devoted attachment to the republic. The general direction of the church is now in the hands of the Secretary of Justice and Ecclesiastical Affairs, Miguel Ramos, Arizpe; and the details are managed by a *junta* appointed by the prelates, to sit in the capital. The inconveniences arising from the want of a *concordat* with the Pope, are extreme; and will compel the Mexicans if he continues unfriendly to the caues of freedom, to act independently of his authority. The whole number of their clergy is 3,473, of whom only 1240 are employed in the immediate cure of souls. Of nine bishoprics, six are vacant. A large proportion of the republic is therefore without any regular ecclesiastical government. In our file of the *Aquila* is a long and able piece, in the form of a Supplement, maintaining with great boldness, that the patronage of the Mexican church should devolve upon the nation. In our apprehension, not only the civil liberty of the people, but their religious welfare, most urgently demands it.—*North American Review.*

SELECTIONS.

PARAGRAPHS FROM THE LIFE OF MELANCTHON.

Something worse than ignorance attached to the monkish fraternity, of which two notable instances mentioned by Luther, will abundantly satisfy the reader. In the monastery at Isenach, says he, stands an image which I have seen. When a wealthy person came thither to pray to it, (it was Mary with her child,) the child turned away his face from the sinner to the mother, as if it refused to give ear to his praying, and was therefore to seek mediation and help of Mary the mother. But if the sinner gave liberally to that monastery, then the child turned to him again; and if he promised to give more, then the child shewed itself very friendly and loving, and stretched out its arms over him in the form of a cross. But this image was made hollow within, and prepared with locks, lines, and screws, and behind it stood a knave to move them, and so were the people mocked and deceived, taking it to be a miracle wrought by divine providence!

A Dutchman making his confession to a mass-priest at Rome, promised by an oath to keep secret whatever the priest should impart to him till he came into Germany, upon which the priest gave him *a leg of the ass on which Christ rode into Jerusalem*, very neatly bound up in a silken cloth, and said, "This is the holy relic on which the Lord Christ did corporeally sit, and with his sacred legs touched this ass's legs!" The Dutchman was wonderfully pleased, and carried the holy relic with him into Germany, and when he came upon the borders, boasted of his holy possession in the presence of four others of his comrades, at the same time shewing it to them; but each of the four having also received a leg from the priest and promised the same secresy, they inquired with astonishment "whether that ass had *five* legs?—By the way, they forgot that the latter would have been much less of a miracle than the former.

The subject of *sacred relics* is inexhaustible. Spalatine, the celebrated secretary of Frederic, Elector of Saxony, drew up a curious catalogue of sacred relics preserved in the principal church at Wittemberg. It contained the enormous number of *nineteen thousand three hundred and seventy four*. Previously to the more correct ideas of religion which he received from Luther, the Elector was a great collector of these rarities. But the relics in the churches of Hall were still more curious. These precious specimens of superstition are of very high antiquity. In the year 359, the Emperor Constantius caused the remains of St Andrew and St Luke to be removed to the temple of the Twelve Apostles at Constantinople, from which precedent the search for saints and martys, whose bodies were supposed to possess extraordinary virtues, became general. The wonder seems to be how a sufficient number could be procured, to serve even by piecemeal for so many ages and churches; but this apparent difficulty is solved by father John Fervand, who asserts, that "God was pleased to multiply and re-produce them for the devotion of the faithful." A specimen of a few may afford the reader some data by which to ascertain whether the probability is that they were multiplied by divine omniptence, or by human credulity.

"The rod of Moses with which he performed his miracles.
A feather of the angel Gabriel.
A finger of a cherub.
The slippers of the antedeluvian Enoch.
The spoon and pap dish of the Holy Child.
A lock of hair of Mary Magdalene.
A tear our Lord shed over Lazarus, preserved by an angel who gave it in a phial to Mary Magdalene.
One of the coals that broiled St Lawrence.
The face of a seraph with only part of the nose.
The snout of a seraph supposed to belong to the defective face.
Some of the rays of the star that appeared to the magi."

The bishop of Mentz, says Luther, boasted that he had a flame of the bush which Moses beheld burning!

It had been a practice in the different governments of Europe, to allow the payment of a fine to the magistrate, by way of compounding for the punishment due to an offence. The avaricious and unprincipled court of Rome adopted a similar plan in religious concerns, and intent only on the augmentation of revenue it even rejoiced in the degradation of the human mind and character. The officers of the Roman chancery published a book containing the exact sum to be paid for any particular sin. A deacon guilty of murder was absolved for twenty crowns. A bishop or abbot might assassinate for three hundred livres. An ecclesiastic might violate his vows of chastity even with the most aggravating circumstances for the third part of that sum. To these and similar items, it is added, "Take notice particularly that such graces and dispensations are not granted to the POOR, *for not having wherewith to pay they cannot be comforted.*"

The anxiety of Melancthon, who had accompanied the Elector to the Diet was extreme. Melancthon was sometimes entreated by his friends who witnessed his extreme agitation to suppress these anxieties and dismiss trouble from his mind. To which he would piously reply, "if I had no anxieties I should lose a powerful incentive to prayer; but when the cares of life impel to devotion, the best means of consolation, a religious mind cannot do without them. Thus trouble compels me to pray, and prayer drives away trouble."

Availing himself of a favorable opportunity, he went from Spires to pay a short visit to his mother. In the course of conversation she mentioned to her son the manner in which she was accustomed to attend to her devotions, and the form she generally used which was free from the prevailing superstitions. "But what," said she, "am I to believe amidst so many different opinions of the present day?" —"Go on," replied Melanothon, "believe and pray as you now do and have done before—and do not disturb yourself about the disputes and controversies of the times."

Luther wrote a preface to the second edition of Melancthon's Commentary on the Epistle to the Colossians. He speaks of it as a book small in size, but great in point of matter and useful tendency, and affirms with extraordinary frankness that he preferred the writings of Melancthon to his own, and was much more desirous that they should be published and read. "I," says he, "am born to be for ever fighting with opponents and with the devil himself, which gives a controversial and warlike cast to all my works. I clear the ground of stumps and trees, root up thorns and briars, fill up ditches, raise causeways and smooth the roads through the wood. but to Philip Melancthon it belongs by the grace of God to perform a milder and more grateful labor—to build, to plant, to sow, to water, to please by elegance and taste. O happy circumstance, and shame to their ingratitude who are not sensible of it? Had such a publication as this appeared twenty years ago what an invaluable treasure would it have been esteemed! But now, we resemble the Israelites who loathed the manna and sighed for the garlic and the onions of Egypt. A time will come when the loss of such advantages will be deplored in vain."

FOR THE CHRISTIAN REGISTER.

MR EDITOR. In looking over Selden's Table Talk, the other day, I thought some of the sections might with advantage appear in the Christian Register. I send you those I marked, which you can insert if you please. They correspond in character to the "Paragraphs," that you have sometimes published, and which I have read with pleasure. Selden was one of the first scholars that England can boast, and died in 1654.

I have noted these passages, viz.

INVINCIBLE IGNORANCE. It is all one to me if I am told of Christ, or some mystery of Christianity, if I am not capable of understanding, as if I am not told at all; my ignorance is as invincible: and therefore it is vain to call their ignorance only invincible, who never were told of Christ. The trick of it is to advance the priest, whilst the church of Rome says a man must be told of Christ, by one thus and thus ordained.

JUDGMENTS. We cannot tell what is a judgment of God; it is presumption to take upon us to know. In time of plague we know we want health, and therefore we pray to God to give us health; in time of war we known we want peace, and therefore we pray to God to give us peace. Commonly we say that a judgment falls upon a man for something in him we cannot abide. An example we have in king James, concerning the death of Henry the Fourth of France; one said he was killed for his wenching, another said he was killed for turning his religion. "No," says king James, (who could not abide fighting) "he was killed for permitting duels in his kingdom."

LAW OF NATURE. I cannot fancy to myself what the law of nature means, but the law of God: how should I know I ought not to steal, I ought not to commit adultery unless somebody had told me so? surely it is because I have been told so: it is not because I think I ought not to do them, nor because you think I ought not; if so, our minds might change. Whence then comes the restraint? from a higher power; nothing else can bind. I cannot bind myself, for I may untie myself again: nor an equal cannot bind me, for we may untie one another. It must be a superior power, even God Almighty! If two of us make a bargain, why should either of us stand to it? what need you care what you say, or what need I care what I say? certainly, because there is something about me that tells me *fides est servanda*; and if we after alter our minds, and make a new bargain, there is *fides servanda* there too.

MARRIAGE. Of all actions of a man's life, his marriage does the least concern other people; yet of all actions of our life it is most meddled with by other people.

DIFFERENCE OF MEN. The difference of men is very great; you would scarce think them to be of the same species, and yet it consists more in the affection than in the intellect. For as in the strength of body, two men shall be of an equal strength, yet one shall appear stronger than the other, because he exercises, and puts out his strength; the other will not stir nor strain himself;—so it is in the strength of the brain; the one endeavors, and strains, and labors, and studies; the others sit still, and is idle, and takes no pains, and therefore he appears so much the inferior.

RELIGION. Religion amongst men appears to me like the learning they got at school. Some men forget all they learned, others spend upon the stock, and some improve it. So some men forget all the religion that was taught them when they were young, others spend upon that stock and others improve it.

Men say they are of the same religion, for quietness' sake; but if the matter were well examined, you would scarce find three any where of the same religion in all points.

WAR. Boccaline has this passage of soldiers; they came to Apollo to have their profession made the eighth liberal science, which he granted. As soon as it was noised up and down, it came to the butchers, and they desired their profession might be made the ninth; "for," say they, "the soldiers have this honor for killing men: now we kill as well as they; but we kill beasts for the preserving of men, and why should not we have honor likewise done to us?" Apollo could not answer their reasons, so he reversed his sentence, and made the soldier's trade a mystery as the butchers is.

SUNDAY SCHOOL REWARDS.

We think the following remarks, taken from the Report of the Christ Church Sunday School, well deserving of consideration.

It is an important circumstance in the history of our school, that for several years no rewards of any kind have been given to the scholars. In 1817, while the present Superintendant had an individual class under his care, he became persuaded of their inutility, and even injurious effects, and discontinued the practice of rewarding his scholars. He adopted the practice of occasionally giving to each scholar a tract or other useful book, not as a reward for diligence, but as a means to aid in their improvement; and he referred them to the practice of their heavenly Father, who causeth his sun to shine on the evil and the good, and sendeth rain on the just and the unjust. This example he informed them he should humbly endeavor to imitate with regard to this practice; and they were admonished to learn their lessons and behave well, because it was their duty, and to look for no other reward than the approbation of their own consciences, of their teacher, and above all, of their God. Whether he succeeded in pursuading his scholars to act from these motives or not, it is not for him to say; but to whatever cause it might have been owing, his scholars were as constant and punctual in their attendance, behaved as well, and recited their lessons as faithfully, as they did when he was in the practice of rewarding them for so doing.

As he had succeeded so well with an individual class, at a time too, when all the other teachers were giving rewards to their scholars, he thought the whole school might be conducted without the assistance of any such stimulus. As soon, therefore, as he became superintendant, he abolished the practice of giving tickets for each lesson; but as many of the teachers were desirous of retaining some part of the reward system, premium Bibles or Prayer Books were given out at the end of the quarter, to those who were found deserving. This, however, was at variance with his opinions on the subject, and it was soon discontinued. The teachers gradually became reconciled to the opinion that the school prospered as well without them, and most of the present teachers think with the superintendant, that they are injurious to the school, and foster those passions which it is the duty of the Sundayschool teacher to discountenance and suppress.

ORIGINAL COMMUNICATIONS.

MR EDITOR. In the Register of the seventh instant, a writer under the signature of *Juvenis*, objects to the universal custom of imposing hands on the head of the minister elect when consecrated to his office. He objects both to the practice, and to the theory of this ceremony.

His objections to the practice appear to me to have very little weight. The awkwardness of attitude in which he represents the ordaining clergy, when in the act of imposing hands on the head of the candidate, is by no means essential to the transaction. Of some men every action and every motion and attitude appear awkward and constrained. To remove this objection then, let no more be appointed to perform this service, than can stand within convenient distance; and those, if you please, who will perform it in the most graceful manner.

His most serious objection, however, lies against the theory of this custom. "What does the imposition of the hands of fallible men mean?" "It is," he adds, "It is, I have been told, an imitation of the apostolic usage." In this his information has, unquestionably, been correct. His following remark, however, in the unlimited sense in which he has made it, is *not* correct. The passages from the New Testament from which it appears that this practice was observed by the Apostles, do, indeed, "seem to show," that it was sometimes the sign of certain miraculous powers; but they *do not* "seem to show" that it was *always* such a sign; and I am doubtful whether it can be correctly said, that it was in any instance, a sign of miraculous power conferred.

With the Jews it was a custom to law their hands on every person for whom they prayed: not that they expected, by this action, to communicate any power or gift; but merely to designate the person for whom the prayer was offered. When Jacob laid his hands on Ephraim and Manasseh, he conferred no gift nor office. He laid on his hands, because he was praying for them. Thus our Saviour laid his hands on the little children that were brought to him, when he prayed for them. It does not appear that he conferred any gift on these children. He merely blessed them; that is, he prayed to his Father and their Father to bless them.

Sometimes, to be sure, some gift or power was communicated to persons when hands were laid on them. Christ and his Apostles laid their hands on the sick, and they recovered; and by the laying on of their hands, the holy ghost was given. But even in these cases, the laying on of hands, was merely the ceremony usually attending the prayers offered up in behalf of others. If health was miraculously restored, or if extraordinary gifts of the spirit were communicated, it appears to have been done in answer to prayer. If therefore any power or gift was communicated by the Apostles to those whom they consecrated to the work of the ministry, we are not to imagine that it was done by the imposition of hands; but in answer to the prayers, which, on that solemn occasion, were offered up to the God of grace. We are not to consider the hands of the Apostles as electrical conductors, communicating a miraculous influence to those on whom they were laid.

It does not, however, appear, that, at the time of consecration, miraculous powers were in all cases, if in any, communicated to those on whom hands were laid. In the thirteenth chapter of the Acts, we have the following account. The holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them. And when they had fasted and prayed, and *laid their hands on them*, they sent them away. Now, it is evident, that, at the time here referred to, no office was conferred, no extraordinary gift bestowed: for *these* had long before been received by Paul and Barnabas. All, therefore, that we learn from this account, is, that the teachers of the church, at Antioch, recommended these Apostles to God by prayers; and, as a usual attendant on praying for any person, they laid their hands upon them. Congregational clergymen then, "without assuming, that the ministry has passed down by regular succession, and the miraculous gifts of the Apostles with it, into their hands: and without conceiving, that they communicate to the candidate any peculiar aptness for teaching," may with propriety, retain the custom now under consideration. They may, as they certainly do, "disclaim such prerogatives;" and yet have no occasion "to drop the ceremony."

With Congregationalists it has been customary, at the installation or resettlement of a minister, to omit the ceremony of laying on of hands. This omission seems to be founded on the principle, that, at a previous ordination, some power or privilege was, by the imposition of hands, communicated, which still remains. As the power or privilege, whatever it may be, is not again to be communicated, the ceremony by which it is signified, is not to be repeated. If the preceding remarks relative to the design of imposing hands on the head of the candidate at his ordination, are correct, it appears, that there is the same reason for imposing hands on him when he is resettled, as there was at his first entering upon the ministry. In this manner, Paul and Barnabas, and Paul and Silas were again consecrated to the ministry, long after they had been ministers of the gospel. SENEX.

FOR THE CHRISTIAN REGISTER.

MR EDITOR. In the number of the Christian Register, under the date of June 10, 1826, the following paragraph in the Report of the Trustees of the Evangelical Missionary Society, has recently been pointed out to me.

"The old Congregational Society at Scarborough is very small; but the Clergyman, Mr Tilton, retains the confidence and esteem of a respectable number of the people to whom he still preaches. Fifty dollars, though a small sum, is acceptable, and while he remains there, as a minister, he seems entitled to consideration.

"A small society in Buxton, in the vicinity, the remains of the late Dr Coffin's pastoral charge, propose to have him preach to them a part of the year. If he should do this, Mr Tilton's sphere of usefulness and his stipend will be increased. But both will be unable to give him a full support. Should he relinquish his connexion with the church and people of Scarborough, their moral condition would be truly deplorable.

"Letters from Rev. Mr Tilton and others are in proof of this representation."

From this statement, those unacquainted with the condition of Buxton, would recieve the impression, that, at his decease, the venerable and beloved Dr Coffin left his flock, like *sheep scattered upon the mountains, having no shepherd*;—that they had remained destitute of gospel ordinances till the present time; and that they had actually applied to the Rev. Mr Tilton, of Scarborough to, labor among them, but were reduced to a state so weak and feeble, that uniting their efforts for the maintenance of religious institutions, with those of the people in that place, "both would be unable to give him a full support."

From the following statement of facts, the Trustees will be able to judge, respecting the *correctness* of the information they have received by "letters from Rev. Mr Tilton and others."

There is but one Congregational Church and society in Buxton. The late Dr Coffin gathered this church, and was ordained its pastor in 1763, when the place was literally a wilderness. He officiated in this capacity, possessing the confidence of his flock, for more than half a century, and till he was removed by death in 1821. About four years previous to his death, however, Dr Coffin, owing to the infirmities of age, found himself unable to perform the duties of his office, and requested his people to procure him an assistant in the ministry. They complied with his request, and the writer of this communication was harmoniously ordained as colleague pastor in 1817. He continued his labors among this people in that capacity, till called to close the eyes of his venerable colleague in death; and since then he has officiated as their sole pastor and minister.

What were the views of Dr Coffin respecting the state of his people when called away from them by death; and what his opinion of *him*, in whose care, under heaven, he left his beloved flock, will appear from the following extracts from his Farewell Sermon, delivered to them about six months before his decease, and since published. Referring to his introduction among them, he says: "Early in the year 1761 I came to this town.—The only preacher and pastor of this flock have I been, till, three years back, *God gave me a colleague.* Since which time he has been in effect the only laboring minister, and now more truly so."—"It *is joyful* to have the prospect of leaving the flock under *his* care, who has proved that he is willing to spend and be spent in your service. I rejoice that he has taught St Paul's plain doctrine, and not pressed you with things unprofitable. May he go on in the same good way. And may his success, now pleasing, be continually on the increase. And may you remember your duty to him while he faithfully labors for you. *Know them that are over you in the Lord, and admonish you: and esteem them very highly in love for their works' sake; and be at peace among yourselves.*"

At the time the writer commenced his labors among this people the church consisted of thirtyeight members. At the time of the Doctor's death it had increased to fiftytwo. At the present time it consists of eightythree members. The number of families connected with the religious society, and to whom the writer is under obligations to perform parochial duties, is about one hundred and thirty. The exact number at the time of his ordination he is not able to state; but presumes none acquainted with the place, apprehends they are less than then. Previous to the death of the senior pastor, the society considered themselves unable to pay the whole of both salaries, and the junior pastor performed missionary labors a part of the time. Since that event, they have furnished his *whole* support, and he has spent *all* his time among them.

With what propriety, a society like this is denominated "small," and represented as "unable," united with another society "to give" a minister "a full support;" and a church like this, is styled "the *remains* of the late Dr Coffin's parochial charge," the public will judge for themselves. Nor will they find any greater difficulty in deciding on the *correctness* of the assertion, that this society "propose to have Mr Tilton preach to them a part of the year," when the writer informs them, that he is authorized by the clerk of the society to state, that to his knowledge no such proposition has ever been conversed about, or acted upon in any meeting of the society. If Mr

Tilton has ever received any such proposition, it must have been made by some restless, unauthorized individual, or individuals, without the knowledge of the society, church, or pastor.

LEVI LORING.

Pastor of the Congregational Church.

Buxton, Me. Sept. 29, 1826.

In regard to this communication we are able to state, from one of the Trustees, that the representation made in the Report of June last was founded on information derived from a letter of Mr Tilton, and from conversation with a gentleman believed to be fully acquainted with the circumstances. The language of Mr Tilton was "that ——— Esq. of Buxton was desirous of engaging him for five years, but what would be the result, he could not predict." It was also fully understood from verbal communication with another gentleman, that a portion of the society in Buxton, request, or had already requested, Mr Tilton to preach to them a part of the time. This was stated in connexion with the representation, that Mr Tilton's Society was quite small, and that he might be useful in both places. The account given to the Trustees was, that many of Mr Tilton's people had left him, without any fault of his own; that a preacher had been sent into his parish by the Maine Missionary Society, without the request of his church and people, and that he would go to Buxton, if at all, *by request of a portion of the people there.* For it is one of the regulations of the Evangelical Missionary Society never to send a preacher into any town or settlement, unless particularly invited by such as are destitute of religious teaching, or as cannot conscientiously attend the preaching of the clergyman of the town, and are excluded from Christian privileges in the church established. The missionaries employed by the Trustees are specially instructed not to attempt to divide societies, nor to obtrude themselves when they are not invited, and may not hope to be useful. And it will be observed, that the report does not say Mr Tilton has been sent, but simply that the measure has been proposed; and it certainly will not be adopted if circumstances be such as to render it improper.

CHRISTIAN REGISTER.

SATURDAY, OCTOBER 28, 1826.

Our readers will be pleased to see on our last page, a letter of Milton containing an account of his blindness. We have copied it from the Classical Reader, a selection for schools, just published by Lincoln and Edmands, which contains a great variety of new and interesting matter. It is designed for pupils of the higher classes; and is made up of pieces of so elevated a literary character, as to render it a work of elegant extracts well adapted for the parlor library and the leisure reading of literary men. Indeed the only apprehension we should feel of its success as a school book, is, that its standard of sentiment and style is too high and severe. We should fear that many of the extracts would be found uninteresting to the pupils of any school from this single cause. This objection, however, is answered in the preface to the work, and we do not profess to have had sufficient experience to enable us to state our opinion very positively. But this we can say, that it is a most auspicious circumstance for our schools, if reading lessons like these can be introduced and relished.—Such examples of the best literature, united with lessons of morality and the inculcation of religious sentiment, cannot fail to affect the minds of youth, and imbue them with a correct taste, and the love of truth, goodness, and piety.

Selections for school reading have so multiplied within a few years, that the most various tastes may be suited, and the most various purposes effected. If your object is to teach good reading and correct elocution—to give a taste for the beauties of good literature—to instil moral principle and sentiments of philanthropy—to teach scriptural truth, or history, or the useful arts, for each of these purposes you may find a class book from which your pupils may read. And we do not perceive why, in some schools at least, more than one of these, or even several in their turn, may not be advantageously used, and thus several purposes be effected at once. In the use of either, let the pupils be made thoroughly to understand and enter into the spirit of every lesson. If this be done, their minds and taste may be gradually lifted up to a level with the highest sentiment and style, and made to comprehend and enjoy those fine specimens of thought and diction which now seem beyond their reach.

Mr Reed has just published an edition of an "Introductory Catechism," by Dr Carpenter. It is short and plain. Many of the answers are given in the language of scripture. The Catechism prepared for the children of the New South and Federal Street Societies, by their pastors, has always seemed to us to lie under the objection, that each question is followed by a series of answers. For younger children, at least, this is unfortunate; the answer should be short and single. Dr Carpenter's is free from the fault to which we allude, and is divided into convenient sections. Mr Reed has judiciously printed it in a large type, and annexed the Lord's Prayer and the ten commandments. If we were asked to name a succession of catechisms, for the different classes of a school in which they are used, (this we by no means say is the best mode of instruction,) we should mention Carpenter's; the Worcester Association; and the three parts of the Geneva; and would connect with them the "Catechism for the use of children," written in poetry, and originally published at Springfield.

We beg leave to recommend to all, but especially to clergymen, the last Tract of the Unitarian Association,—"Remarks on a Popular Error respecting the Lord's Supper." It is admirably suited to its purpose, which is to show the erroneous nature of the opinion that "we take upon ourselves *new* obligations, when we approach for the first time the communion table of our Saviour." This opinion, —or feeling, it might better, perhaps, be called,—keeps away thousands from the rite; and we rejoice that it has been thus clearly and ably examined. Let every minister distribute as many copies as there are persons in his parish *afraid* to come to the communion.

In a recent English publication, (The Herald of Peace,) we find a favorable notice of the American story of Charles Ashton, the author of which is praised for his "laudable design of removing the illusions which play upon the sanguine imaginations of youth on the subject of war."

In the same work, after a long extract, with encomiums, from the President's message, it is remarked, "We congratulate Mr J. Q. Adams on having restored the word *glory* to its legitimate use—a word, the misapplication of which has occasioned indescribable misery in the world."

We are often obliged to be indebted to other papers for accounts of ordinations, which we should be glad to notice in original articles. We, (i. e. the editor of the Christian Register,) cannot be present at every Unitarian service, in which we may feel an interest; but we would thank our friends who are more happy than ourselves in hearing such exercises, if they would favor us with, at least, a brief notice. Having received no intelligence respecting the ordination at East Bridgewater, we copy the following from the Old Colony Memorial.

"Ordained at East Bridgewater, on Wednesday last, Mr JOHN A. WILLIAMS, over the first Congregational Church and Society of that town. The introductory prayer and the reading of the scrictures by Rev. Dr Lowell, of Boston; Sermon from 1 Cor. xiv, 3, by Rev. Dr Porter, of Roxbury; consecrating prayer by Rev. Dr Willard, of Deerfield; charge, by Rev. Dr Kendall, of Plymouth; Fellowship of the Churches, by Rev. Mr Hodges, of South Bridgewater; Address to the society by Rev. Mr Clark, of Norton; Concluding prayer, by Rev. Dr Reed, of West Bridgewater. The clear and bright shining of an October sun was in harmony with the transactions of the church and society in their choice, and the unanimity of the council in their proceedings; and conspired to render the occasion one of the most pleasant, interesting and solemn, that we remember to have witnessed."

On Wednesday, the church recently erected in Green street, in this city, was dedicated, and Rev. Wm Jenks, D. D. was installed pastor of the society for whom it was built. The services were appropriate and good. The Introductory Prayer and reading the Scriptures, by Mr Fay, of Charlestown; the Dedicatory Address, and Dedicatory Prayer, by Mr Green, of Boston; Installation Sermon, by Prof. Woods, of Andover; Installation Prayer, by Dr Homer, of Newton; Charge by Mr Greenough, of Newton; Right Hand of Fellowship, by Dr Beecher, of Boston; Address to the people and Concluding Prayer, by Mr Wisner, of Boston. The Sermon was from 1 Thess. ii. 7, 8, "But we were gentle among you, even as a nurse cherisheth her children; so being, affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also, our own souls, because ye were dear unto us." The subject was a minister's love to the souls of his people—illustrated in its effects on his studies—his preaching—his pastoral labors—his endurance of trials and difficulties in his ministerial work, his private example, his secret devotions, —his personal character—his own enjoyment and his prospects of success. The discourse was plain, practical and free from a controversial spirit; in some passages towards the close was eloquent. In addressing the pastor elect, (which is not properly the office of the preacher on such an occasion,) the means of increasing the love which he should feel for his people, were presented with strength and earnestness. The building is a neat and commodious edifice; the singers are placed in a gallery behind the minister, and the entrance to the house is on the same side with the pulpit.—There is perhaps a greater economy of room under this arrangement, but we do not perceive in it any other advantage.

The Gospel Advocate has published some remarks on the Review of Milton's character and writings, which some time since appeared in the Christian Examiner. They are said to have been written by "a respectable and well informed layman," "a scholar, a gentleman, and a christian,"—"a sincere and worthy member" of the Episcopal Church. They are said to discover "an acute and vigorous mind," and that "they cannot fail to be useful, if made known to the public through the medium of the Gospel Advocate." The Remarks being ushered in with all this prologue of commendation, we eagerly read them, and are induced to copy a few of the paragraphs into our columns, not only to show what some people can esteem "acute and vigorous," and what an Episcopal "scholar, gentleman, and christian," can write, and his friend publish; but also because peradventure they may be useful if made known to the public through the medium of the Christian Register.

1. This "scholar," says, that the fine passage about poetry, which has been so much admired by readers of taste and *candor* on both sides the atlantic, "contains a personification of poetry in *a rhapsody of bombastic and dogmatical sentences;*" and that "the observations on Milton's character as a poet, p 35, are trite but inflated."

2. He goes on: "One of the objections (which has discouraged from reading his prose works,) is that they abound in latinisms, which, considering that they were (at least a portion of them) *written in the latin language is not a surprising trait.*" We think if "a gentleman" could write this mean cavil without blushing, his friends should blush to print it. Milton's English prose "written in the Latin language!" For who does not see that the review is speaking only of his English prose?

3. Another specimen, and a precious one: "In the reviewer's remarks upon the objections stated, there are many sentences, in which it will require an 'initiated' to find common sense. For instance — We know that simplicity and perspicuity are important qualities of style; but there are vastly nobler and more important ones, such as energy and richness'—p. 42. If the words quoted imply any incompatibility in the qualities enumerated, they are incorrect; if they do not, the sentence is unmeaning."

* * * *

"'There are writings which are clear through their shallowness.'—p. 43; and there are those which are obscure through deficiency of meaning. 'We must not expect in the ocean, the transparency of the calm inland stream.' Certainly not—nor in brine or water gruel the transparency of pure water. 'Literature, we fear, is becoming too popular.' 'We hail the general diffusion of intelligence as the brightest feature of the present age.' —p. 44. This, I presume, refers to the modern facilities of transmission by the mail, but the 'initiated' must correct me if I am wrong. But enough of this. I have not time to copy the book."

And this is called "acute and vigorous!"

4. Again:

"'Milton we should rank among seraphs.' p. 55. 'Milton's whole soul revolted against the maxims of legitimacy, hereditary faith, and servile reverence for established power.'—ibid. Does the reviewer mean, that Milton was a friend and advocate for illegitimacy, and opposition to established power? or perhaps he revolted against established power only when it was legitimate. What a hereditary faith is I cannot conjecture, and therefore *can form no judgment whether it is or not seraphic to revolt against its maxims.*

"The Reviewer, after stating in his own words, what he says Milton maintains respecting the doctrine of election, asserts—'Milton has so far told us truth.' How much this confirmation will add to the weight of Milton's opinions among congenial spirits, I am no judge, but with the 'common reader,' I think it will add just as much as the 'ocean adds to its own boundlessness' by 'contributions.'"

"The doctrines and opinions of Milton are stated, principally, in the words of the Reviewer, and give a very imperfect, obscure, and, in many instances, an incorrect view of them. For instance, the Reviewer says, 'no part of his book has given such offence as his doctrine of the *lawfulness* of polygamy, and yet no where is he less liable to reproach. It is plain that his error was founded on his reverence for Scripture.'—p. 65. 'Milton has connected with polygamy the subject of divorce.'—p. 67. Milton's position upon these subjects is, that they are not in themselves immoral or sinful because they were not forbidden in the law of the Jews, whose legislator was God. But he surely was not ignorant, that in England, where he lived and wrote, they were unlawful. 'We have now given, we believe, all the peculiarities of Milton.'—p. 74. But no one thing stated is *peculiar* to Milton."

Is it possible that this "scholar" did not know in what sense the Reviewer used the words *lawfulness* and *peculiarity?* or that this "gentleman," knowing it, could pretend, for the sake of a poor cavil, to be ignorant of it?

5. Only one example more.

"And who that believes in a divine revelation, who believes in Jesus the Saviour, who came down from heaven to 'show us the father,' to give us the true knowledge of God, as the only teacher of true theology, or an 'improved theology' can read without indignation what the reviewer dogmatically asserts of Milton, that he rendered to mankind a far greater service than that of a teacher of an improved theology, *thus ranking Milton as a benefactor to our race above the Saviour of the world?*"

No further remarks can be needful, nor further specimens. It is truly a false and injudicious friendship which will publish such paragraphs as these, under the fancy that they may be *useful*, or that they are *acute and vigorous*, or will do credit to the *venerable church.* A more pitiable attempt at smart criticism we have seldom seen, and are ashamed that any one calling himself a friend of the author, should be so insensible to the duties of friendship as to publish them with only "one or two slight alterations and omissions." Well does the proverb say, *Save me from my friends—I will save myself from my enemies.*

We have before us an instrument, entitled the *Declaration and Constitution of the Methodist Society;* adopted and published at New York in June last, by a convention of delegates from societies which have seceded from the Methodist Episcopal Church. The declaration sets forth the grounds of their recession, and the constitution declares the new organization of their government and discipline. The grounds of secession, are the arbitrary and despotic nature of the episcopal government, which deprives the people of all just share in the management of their concerns, and which is no better than a usurpation. We think this to be a matter of sufficent consequence to warrant the citing of portions of the document.

"We believe it a fact too well established by the history of the church in early times, to be now denied, that the different churches, or congregations of worshipping Christians, had the *right*, and did exercise that right, of choosing their own pastors or preachers, to minister the word of life unto them, as well as to superintend in conjunction with the people of their charge, the administration of discipline among them, agreeably to the forms prescribed in the word of God.

"That this *right* was not called in question, until the unfortunate connexion of the civil with the ecclesiastical power.

"That the power to appoint any preacher to a *station*, *circuit*, or *congregation*, there to exercise the functions of his office, against the will or wish of the people of that *station*, *circuit*, or *congregation*, is incompatible with the rights of the people, and an exercise of *arbitrary* power, not sanctioned by the word of God, and inconsistent with the principles of Christianity."

"When a long train of evils and abuses, evincing invariably the same inattention to the rights, privileges, and happiness of a very large majority of the ministry, as well as members of the church,—When a power is *assumed* and *retained* whereby the administrators, under its present form, may not only alter or change the Government, but also do away or change our articles of religion, and that independently of the voice or consent of the Church at large; We think we are justifiable in departing from a government, so fraught with danger to the vital cause of religion, and inconsistent with the practice of primitive Christianity.

"The legislative, judicial and executive powers, being assumed and exercised by any one man, or body of men, constitutes the essence of despotism.

"Those powers are all assumed and exercised by the bishops, and itinerant Ministry of the Methodist Episcopal Church, and is therefore (in the opinion of this convention,) real despotism.

"That the Methodist Episcopal Church have not derived Episcopal order, or power by regular succession, (*could a regular succession be proved by any church,*) but have, (in the opinion of this convention,) surreptitiously, and against all regular order assumed the same.

"The government of the Methodist Episcopal Church, not being in accordance with the civil institutions of our free and happy country; should its influence become universal, would, (in the opinion of this convention,) in time, endanger our republican form of government.

"Having failed in every attempt to obtain a reform, in which our religious, as well as civil rights would be better secured; We the Delegates from the different secessions, from the said Methodist Episcopal Church, having assembled ourselves in the city of New York, in convention, appealing to the great Head of the Church, for the purity of our motives, and the sincerity of our hearts and intentions, and imploring divine aid and assistance, do *ordain* and *establish* the following as the *Constitution* of our *Church*, to be known by the name of the *Methodist Society.*"

This constitution provides, that no authority shall be exercised in the society, but such as shall be derived from and granted by the people; that the legislative power shall be vested in a Convention composed of an equal representation of the ministers and members; that there shall be but two orders of ministers, viz. elders and deacons; that the judicial power shall reside in the several classes, Quarterly Meeting Conferences, District Meetings, and annual State Conferences; &c. The twentyfive articles of religion in the Book of Discipline of the Methodist Episcopal Church, are adopted, by unanimous vote, as a summary of christian faith and practice—with a provision, *that no alteration shall ever be made in them.*

The constitution enters its solemn protest against Slavery.

It will be perceived that this secession has been occasioned not by differences of doctrine, but by questions of discipline; by the action of of a republican spirit which loves equal rights, and abhors the usurpation of power in church as well as in state. This is one of the signs of the times; and the growth of this spirit will, by and bye, discover that alterations must be made in human summaries of doctrine, as well as human forms of government.

An ecclesiastical council was convened at Chelsea on Tuesday last, by the request of the pastor and the church in that place, for the purpose of confirming the proceedings by which, in consequence of Dr Tuckerman's state of health, he was to be separated from his flock, after a ministry of twentyfive years. The result of the council was, a confirmation of the proceedings of the parties concerned, who separate in a spirit of sincerest affection and mutual regard. After the adjournment of the council, a religious service was held in the meetinghouse, when Dr Channing addressed the people on the trials and duties of their present situation, and suitable prayers were offered. The separation is to take place on the fourth day of November,—the day which completes the twentyfifth year of Dr Tuckerman's ministry.

The installation of Rev. Charles Robinson, at Groton, will take place on next Wednesday, (Nov. 1.) Sermon by Rev. Mr Walker.

The ordination of Mr George Ripley, over the Purchase Street Society, is appointed for Wednesday, November 8. Sermon by Rev. Dr Kirkland.

The Pews were offered for sale, in the customary mode, on Monday last. Thirtynine were sold, and the sum of $374 given by the purchasers as choice-money. Eleven pews have been taken since the public sale, at the appraised value, making fifty pews sold, forty on the lower floor and ten in the galleries.—The whole number of pews is one hundred and fiftytwo, one hundred and twelve on the lower floor, and forty in the galleries. After the ordination, the remainder of the pews will be offered by auction, and we have no doubt a much greater number will find purchasers.—Already, the success is equal to the expectations of the proprietors.

It is about eighteen months since an attempt was made in New Orleans to establish a Mariners' Church in that city. The "Mariners' Church Society" was formed, a constitution adopted, and officers chosen. It is proposed to erect a commodious edifice in a central situation, to cost about ten thousand dollars, (the land being given by the city.)—"The Church which may be erected by this Society, shall be open for every denomination of Christians, subject to the direction of the Trustees." Part of the funds have been collected. The Rev. Mr Shedd, of New Orleans, is in this city, to confer with the friends of such a project, and to receive such donations as may be offered. We consider the object an important one, and entitled to the aid of Christians of every denomination. In no city of the union is a free church more needed than in New Orleans. We commend the christian enterprise to our friends, to all merchants who have ships in that trade, and to every benevolent and patriotic citizen.

Inquiries are frequently made respecting the new Unitarian Church building at the corner of Prince and Mercer Streets. We would inform our friends, that this neat and commodious building, is nearly completed, and will probably be opened for worship sometime in the course of the next month. It is understood that the committee have invited Dr Channing of Boston, to deliver the sermon at the opening of the house, but it is not yet ascertained whether his health will permit him to comply with their request.

N. Y. Christian Inquirer.

We are happy to learn, that the Unitarian Society in *Glasgow*, under the ministry of Mr Harris, is in a prosperous condition, and that since his union with that church, it has increased fivefold. Mr H. has issued a "prospectus of a new monthly magazine, to be entitled, THE CHRISTIAN PIONEER; intended to uphold the great doctrines of the Reformation; the sufficiency of Scripture; the right of individual judgment and of fearless free inquiry." This is the first Unitarian periodical ever attempted to be established in Scotland, and from the zeal and ability which Mr H. has hitherto exhibited in the support of rational christianity, there is reason to hope that much good will be effected by his labors. He has our best wishes for his success and we shall take a pleasure in giving the work circulation in this country.

Ib.

DUELLING. An Association to suppress or lessen the frequency of this barbarous practice, has been formed in Charleston (S. C.) A meeting for that purpose was called by a circular signed by fourteen clergymen, of various denominations, at the head of whom we notice Bihop Bowen, of the Episcopal Church, and Bishop England, of the Catholic Church. A constitution was adopted, and the following officers chosen:

Major Gen. Thomas Pinckney, *President.*
John Julius Pringle, Esq., Henry Deas, Esq., and Judge Lee, *Vice Presidents.*

Col. Matthew I. Keith, *Secretary and Treasurer.*

Judge Johnson, Messrs Wragg, Gordon, Webb, Alexander, Elliot, Robinson, all distinguished citizens, *Standing Committee.* The Committee to report the Constitution of the Society, consisted of the Right Rev. Bishops Bowen and England, Judges Johnson and Lee, Rev. Dr Palmer, Rev. Mr Gilman, T. Bennett, Esq. and J. Gordon. The character and standing of these gentlemen are such as must give the Association an influence over public sentiment in Charleston, and we hope through the Southern States. We are glad also to notice the freedom from theological prejudices which distinguish their proceedings. It is a pleasant sight to behold a Bishop of the Catholic church, an Episcopal dignitary, a Presbyterian clergyman, and a Unitarian minister, joined on a Committee for suppressing unchristian practices.

Extracts from a Correspondence of a gentleman recently travelling in the Western States.

Tuesday 25th July, I arrived at Cincinnati. This is the largest city west of the mountains, it contains fifteen thousand inhabitants.—The religious denominations are as follows;—Methodists between eight and nine hundred, the Presbyterians four hundred, the Quakers one hundred and eighty; there is also a large Episcopal society, two Baptists, one of Covenanters, one of Catholics, and one of Christians. The Methodists have two churches, the Presbyterians two, and the others one each. There are many who profess Unitarian principles, and they are among the most *respectable* people in the city. They are anxious to establish a Unitarian Society, and would do much to support one.

A place of such importance is well worth the attention of all who feel interested in the cause of liberal christianity.—I must here add a few lines to give you a sketch of the conduct at a Methodist prayer meeting in the city, which chance led me to attend. One evening, as I was walking the streets, I heard screams, as though several people were in distress. I hastened to the place, whence the noise came, and found near a hundred Methodists, men, women, and children assembled at a prayer meeting. They prayed and sung alternately. While one was praying, others encouraged him with expressions like these, "O Jesus! how good he prays!" "A'nt that right good, Lord!" "I can conquer a thousand!" "Yes," says another, "and leap over a wall!" And in short, some burst into laughter, into crying, some hurraed, and others groaned. Deafened and confused with their clamor, and shocked at their *worship*, I soon left them.

Monday, 31st, I set out for Georgetown, to visit Mr Stone, where I arrived August 2d. He told me he had consulted several of his brethren, and they had concluded that it was not expedient for them to procure the publications of the Unitarian Association to a large amount at present, as they had lately made considerable exertions to republish Mr Worcester's Bible News, and to establish a paper devoted to the Christian interest. He also said they had done much to support missionaries in the upper parts of Illinois and Indiana, and in Tennessee, Alabama and Mississippi. They also wish their brethren in general, to learn, that although we have taken what may seem the name of a party, instead of the simple name Christians, we have not set ourselves up as holy to the exclusion of all who differ from us in opinion. He added that it was from sectarian quarrels, and the unholy feelings that attend them, that they had been forced to separate themselves from all sectarians, and assume the primitive name Christians. At the time of my visit, he was about starting on a preaching tour to Tennessee and Alabama. On his return he said he would write to you, and give you a particular account of the progress of Christianity in that quarter. You will probably hear from him ere long. Having negotiated an exchange of papers, I took leave of this happy, this good man, sincerely regretting that my personal acquaintance with so kind and so hospitable a family was probably at an end.

Wishing to return as rapidly as was consistent with the object of my journey, I disposed of my horse at Lexington, and proceeded by public conveyance to Dayton, the first important place on the northern route from Cincinnati to the lakes. Dayton is a large township containing about three thousand six hundred inhabitants. The town is situated on the Great Miami, and has several convenient buildings for public worship. There is a society of Christians, a mile from the village, under the care of Col. Patterson. In this town, as in this state, (Ohio,) the habits and morals of the people are more like those of New England, than in any of the neighboring states; better attention is paid to the sabbath, and to public worship. Games and sports, which are prevalent in many places on the sabbath, are here prohibited; the shops are closed, and all unnecessary business suspended. The religious opinions of the people are generally those of the state from which they emigrated; there are of course, many different denominations. The Methodists are the most numerous, and the Presbyterians next.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

MR. EDITOR. It has gratified me highly to see Mr Channing's Lecture on *the Evidences of the Christian Religion* published in a cheap form by the American Unitarian Association. It is of immense consequence that some strong statements of the evidences of our religion should be placed within reach of all; and I know not where you will find within the same compass a statement more powerful and persuasive. I remember that at the annual meeting of the Association, one of the speakers expressed his earnest desire, that tracts of this character might be published to counteract the efforts of infidel writers and the circulation of infidel books. He must be pleased, as the public must be, that the first step is taken with a work which may be read with equal approbation and improvement by all of every denomination. It contains not a syllable to which any christian can object;—nor an argument which any skeptic can confute.

LIMNOT.

COMMONWEALTH OF MASSACHUSETTS.

By his Excellency,
LEVI LINCOLN.
Governor of the Commonwealth of Massachusetts.
A PROCLAMATION,

FOR A DAY OF PUBLIC THANKSGIVING AND PRAISE.

THROUGH the merciful Providence of Almighty God, the People of this Commonwealth, having now been brought towards the close of another year in peace and plenty, health and happiness, I have thought proper, with the advice and consent of the Council, to appoint THURSDAY, the *thirtieth* day of November, next, to be observed by them, as a day of Praise, Thanksgiving and Prayer, in public recognition of these blessings, and in fervent acknowledgment of gratitude for their enjoyment. And I do recommend to the Ministers and People of every religious denomination, to assemble on that day, in their respective places of public worship, devoutly and gratefully to recount the favors they have received as members of the Community, and to ascribe to the Author, Preserver, and Benefactor of their lives the honor and glory which belong to his holy name and Attributes. In especial to thank him for the production of the fruits of the seasons, that notwithstanding temporary drought, and the unusual ravages of insects, in some parts of our land, the seed which was cast into the bosom of the earth, has been matured and gathered to a competent harvest. To praise Him for the health of the People, that no pestilence has wasted their strength, or visited with sorrow their habitations; to rejoice in the prosperous state of our domestic concerns; in the improvement of Agriculture, the extension of Manufactures, the advancement of the Mechanic Arts, and the advantageous prosecution of Commerce, Navigation and the Fisheries; to acknowledge his overruling Providence in the peace of the nation; that no note of strife and contention has disturbed the quiet pursuits of the citizens, that the nations of the old world are holding the relation of friendship and commerce with us and are adopting the principles of right and equity, reciprocity of interest and advantage in their intercourse with each other. To bless that directing wisdom, which has inspired the People with the love of science, and created a disposition to cherish schools and Seminaries of Learning. To confess our dependance for happiness upon the Revelation of His holy will, which is the foundation and support of our best enjoyment, in the concerns of this life, and the only source of instruction, hope, and confidence, in the promise and prospects of futurity.

On this Religious Festival, may the People of this Commonwealth renewedly and unitedly, commend to the favor and blessing of Almighty God our beloved country. Earnestly praying, that its peace and prosperity may be continued. That the President of the United States and all in offices of influence and authority in the National and State Governments, may be faithful and successful in their efforts to promote the public welfare. That the Union of the States may be preserved, and their harmony with each other, and with the General Government, may be uninterrupted. That, in health and contentment the People may pursue, with industry, enterprise and success, their accustomed interests, and be prospered in all their lawful employments and undertakings.—That Schools of Education may be multiplied and fostered, and all the means by which Society is benefited, and human happiness promoted, may be liberally adopted, and wisely and universally enjoyed.

Lamenting those crimes which disturb the peace of the Community, and those evil practices which degrade the moral character of Man; the prevalence of profanity, the wide spreading desolation of intemperance, the indulgence in habits of dishonesty, fraud, and falsehood; may we humbly and penitently pray for that spirit of reformation, which will render the present generation worthy the enjoyment of the inestimable blessings of a civil, social, and religious nature, which, in the beneficence of a Gracious Providence, was received, as an inheritance from pious Ancestors, to be faithfully improved, and transmitted inviolate and unimpaired to a virtuous Posterity.

It is earnestly recommended to the People of the Commonwealth to refrain from labors and amusements inconsistent with the religious exercises and appropriate observance of the occasion.

Given at the Council Chamber, in Boston, this eighteenth day of October, in the year of our Lord one thousand eight hundred and twentysix, and the fifty first of the Independence of the United States of America.

LEVI LINCOLN.

By his Excellency the Governor,
with the advice and consent of the Council.
EDWARD D. BANGS, *Secretary.*
God Save the Commonwealth of Massachusetts.

FOREIGN INTELLIGENCE.

HAYTI. A recent letter, from a colored man of some consequence, in the government, states that the whole specie of the Island was not sufficient to meet the instalments due to France, that trade and commerce were nearly annihilated, that the receipts of the treasury were wholly insufficient to meet the expenses of government, and that nothing but famine appeared to be the result of any calculation that could be reasonably made of its present embarrassments. Very few shipments had been made from France, and much less, even of provisions, from the U. States, for, although their wants were urgent, they had no money to pay for their supplies, and their productions of sugar and coffee had been materially lessened from the low price of the articles.—*N. Y. pa.*

MEXICO. The editor of the Philadelphia National Gazette has received Vera Cruz papers to the 16th of September. Mr Poinsett has published an address to the citizens of the United States residing in Mexico, requesting them to wear crape on the left arm for thirty days, in testimony of respect for the memory of Messrs Adams and Jefferson. Commodore Porter in his recruiting orders, had adopted the motto of, *God and Liberty.* On the 20th of August the election of representatives for the National Congress, took place in Mexico. The *Aquila* states that the liberal and federal party triumphed completely in the metropolis, and was believed to have done so throughout the Mexican Union. At an early hour in the morning, says that paper, the whole population of the capital was in motion, proceeding to the polls. It does not appear that any disorder occurred.

BUENOS AYRES. A skirmish took place between the Buenos Ayres and Brazilian fleets on the 29th July, which was renewed on the 30th. The Brazilians concentrated their fire on the flag ship, "25th May," which suffered so much damage in her spars and rigging, that the Commodore's flag was changed to the Brigantine Republic. It was said the Commodore was slightly injured by a splinter; and the brave Captain Espara lost a leg. The Brazilian fleet, observing a movement of the Buenos Ayres gunboats and a schooner, stood down the river, and the Buenos Ayrean squadron returned to their anchorage.—The Brazilians, it is said, sustained a considerable loss of men.

GREECE. By an arrival at New York from Havre, intelligence has been received from Zante, of Aug. 18th, which is more favorable to the cause of the Greeks, than that previously communicated. A new corps of troops has been organized by Col. Petta, a native Greek, but educated at Paris. It is called the Ionian corps. It is a great reinforcement to the former military force. Ibrahim has been attacked in the defiles of Parthenia, and defeated with the loss of 3000 men, his baggage and military stores. Part of the Missolonghi garrison were in this battle, and Ibrahim is besieged in that place. A Turkish frigate and 2 corvettes have been burnt by the Greeks near Samos, and the enemy's fleet had retired from before that port. All Greece is rising; and 44 ships have left Hydra to attack their enemies at Smyrna. The Turks have been driven from before Athens, and 200 familes have returned to that city from Egina. It appears that the report of the burning of Athens was not well founded.

DOMESTIC INTELLIGENCE.

NEW ENGLAND SOCIETY. The first exhibition under the patronage of the N. E. Society for the Promotion of Manufactures and the Mechanic Arts, took place at the hall over the Boston Market, on Tuesday last. From various causes the exhibition was less splendid than many may have anticipated, but when it is recollected that but little time has elapsed since the great sale of manufactures under the direction of the Society, it will be apparent that a great display or variety of goods was not to have been expected at this exhibition; and it should be remembered that this was the first occasion for competition for premiums. We learn that the reports of the committees, awarding premiums will be published in the course of one or two weeks.—*Patriot.*

AMERICAN SOCIETY OF ARTS AND SCIENCES. We learn that the Rev. Dr Kirkland will on Monday deliver a discourse before the American Society of Arts and Sciences, in Brattle Street Church, commemorative of the demise of the Founder and President of the Institution, the late John Adams,—it being the anniversary of the birth day of the illustrious deceased.

Statesman.

AGRICULTURAL EXHIBITION. The Massachusetts Agricultural Society held its annual meeting on Wednesday the 18th inst. at Brighton, in this vicinity. The number of cattle, and variety of manufactured articles were not altogether so great as on some former occasions, but it should be recollected that similar fairs were held, during the same week in the three large adjoining counties. Some of the cattle were as large and fat as were ever exhibited there. In the Hall, there were various articles displayed that gave evidence of great industry and ingenuity. The flannels were very fine, and so also were the broadcloths, though the quantity was not great. The carpetings were a good imitation of the Venetian; and appeared to be of firm texture.—*Gaz.*

VERMONT SENATOR. We learn from Montpelier, that the election of a Senator in the Congress of the U. S. from that state, for six years from the fourth of March next, has resulted in the choice of Mr Seymour, the present incumbent, by the majority of seven votes. The votes in convention of the Legislature and Council were, for Mr Seymour 116, Mr Van Ness, (late Governor of Vermont,) 109.

We understand that in New York the keepers of cellars have commenced a new branch of traffic which promises to be profitable to themselves, and beneficial to the community. We allude to their recent practice of selling hot coffee in the morning as a substitute for the usual drams. This is a custom which we have before recommended to the dealers in this city, but it has been little attended to. We believe that if it were once introduced into our city, a large proportion of those who are now in the daily habit of drinking spirituous liquors would prefer a dish of warm coffee or tea. But as neither can be procured, they are fain to put up with their "solitary" dram. We think a cellar established for the purpose of selling coffee, tea, milk, &c. would meet with good encouragement, and would soon find competition, the "soul of business," on the alert, to share the profits and contribute its part towards a reformation in the habits of the people.—*Nat. Phil.*

GENERAL SUMMARY.

GOLD. Particles of gold, perfectly from alloy, have been picked up on the land of Col. W. J. Lewis, near Lynchburg, Va. It is said to be a common occurrence particularly after heavy rains, to find it scattered over the soil. The largest pieces ever found yielded little more than five ounces of pure gold. A mine is to be opened on the land in the course of the ensuing year. It is distressing to hear of so much gold found in the Southern States. Iron, lead, and coal, are infinitely more valuable—they are more productive, and bring with them health, wealth, comfort, and industry.—What a different country Spain would be if they had never owned a gold or silver mine.—*Noah's Advo.*

RAIL ROAD. The committee of the Legislature of this Commonwealth appointed to examine the route of a Rail Road from Boston to the Hudson, are now in the diligent prosecution of their labors, and it is said, with a fair prospect of making a satisfactory report at the ensuing session.

MANUMISSION SOCIETY. The general Convention of the Manumission Societies of the United States was appointed to meet in Baltimore on the 25th inst. The National intelligencer, says, speaking of these societies;—

"With great respect for the abstract notions of these gentleman, we can assure them that they are doing irremediable mischief by their thoughtless interference in a matter which they are not qualified to comprehend, in all its aspects, from their being ignorant of the nature and bearing of the relations which they seek to disturb. Have they not warning enough already of the horrible evils which the complete success of their scheme would entail upon themselves? Is it not notorious, already, that the free white citizens of the United States cannot walk the streets of New York without the hazard of vulgar insult from these "emancipated" persons, who swarm in their streets? What will become of them, should the object of this Association succeed, when half a million of that description of population shall 'push them from their stool?' We say to our friends Eastward now, as we have often said, in different terms, 'Beware in time!' We shall keep an attentive eye upon this Congress of Visionaries."

PATENTS. From an article in the North American Review, on the Patent Office, the following facts have been collected. Since the Patent Law was passed in 1793, four thousand patents have been obtained.—There are two thousand models, ingeniously executed, preserved in the Patent Office. One thousand and twentythree Patents were issued during the last five years, and a hundred and fifty were applied for in the first quarter of the year 1826. The whole number for the year will be at least 400, yielding a revenue of $12,000.

GREEK FRIGATES. From a paragraph in the New York Post, we learn that the frigate, "Liberator," one of the two ships built for the Greeks, has been purchased by the United States for $233,000. This ship was sold by the Greek agent, in order to enable him to pay for the Hope, or Hellas, which sailed at the commencement of last week. The Post suggests that our government should make a present of the Liberator to the Greeks.

EULOGY. On Thursday October 19, agreeably to notice, *William Wirt*, Esq. Attorney General of the United States, pronounced a Eulogy, in the Hall of the House of Representatives, upon the lives and character of JOHN ADAMS and THOMAS JEFFERSON. It is sufficient for us to say that this production was in Mr Wirt's best style. He occupied *two hours and thirty five minutes*, and during the whole time secured the attention of a large and intelligent audience. By his just and liberal views as well as by his polished and vivid eloquence, he has exceeded the anticipations of all. We hope his Eulogy will soon be laid before the public. It will do him much credit.—*Colum. Star.*

MIAMI UNIVERSITY, *Ohio.* The first commencemont of this young and highly flourishing institution, took place on the 27th ult. The degree of A. B. was conferred on 12 young gentlemen. The Honorary degree was conferred on the Rev. John Hudson, of Lexington, Ky. the Rev. John Cunningham, of Pulsaki county, Ky. and the Rev. Joseph P. Cunningham, of Alabama. The progress of this Institution, has been more rapid than any of the western Colleges; two years since it went into operation with about thirty students variously prepared; a Freshman and Sophomore Class was formed; their numbers have since then been gradually increasing, and now, at the close of the second year, amount to one hundred and eleven.

JEFFERSON COLLEGE, *Pennsylvania.* The commencement of this Institution occurred on the 28th ult. The degree of A. B. was conferred on 28 young gentlemen.

MILTON'S PROSE WORKS. The English Prose Works of Milton are remarkable for their strength of thought and power of language. Copies of the entire edition are very scarce in this country. We learn that some literary gentlemen of New York are about to put to press an entire edition of these works to correspond with the translation of his Treatise of the Christian Doctrine, published at Boston.—*N. Y. Evening Post.*

ANTHRACITE COAL. A subscriber requests us to publish the annexed *recipe* for kindling a coal fire, from the Miner's Journal, for the benefit of our citizens who intend to use that kind of fuel. The reader may form some idea of the extent of the consumption of Lehigh Coal, from the following facts. In the year 1825, only 180 tons of it were sold in this city. Now there are single establishments which, it is said, consume nearly twice that quantity in a year. The consumption in Boston and its vicinity the last year was nearly 3000 tons; the supply for the present is estimated at 4500 tons.—New York will consume during the present year from 10 to 12,000 tons. The whole quantity brought from the mines to the Philadelphia market, will be upwards of 40,000 tons, or 1,520,000 bushels.

To Kindle a Coal Fire. Let the stove or grate be empty or nearly so, put a few blocks of dry wood or a handful or two of charcoal in the bottom, set fire to these and cover them over with lumps of coal about the size of a walnut; shut the stove door or put up the blower, and in five minutes the whole will be ignited, when the stove or grate is to be filled up with coal. If the grate is of a proper size, and the draft properly regulated, a supply of coal every twelve hours will keep the fire going from one year's end to the other. No person need, unless he chooses, let his fire go out more than once in a year.—*Courier.*

SILK. It is said that one Mulberry tree of the common size, and as many silk worms as it will feed, will keep a respectable family in silk. In France the leaves are sold by those who do not raise the worm, to those who do.

FRENCH WHALE FISHERY. A report has been made to the government of the success which Capt. Guedon has experienced in the whale fishery, in his voyage to Spitzbergen and Baffin's Bay, on account of a Dieppe Company, from 1819 to 1825. The last voyage which was eight months long, he discovered an island in the bay of Pondt, which he calls Dieppe island, in 72,42 N. lat. from Paris; and near the straits of Lancaster, a new strait which has been named after him.

BARLEY—Which used to be thought high at 40 cents a bushel, will now command 80 or 90. This is occasioned by the increase of breweries. Farmers would promote temperance, and render their acres more profitable, by substituting beer for spirits.

Ports. Journal.

PROVIDENCE AND SALEM. We must no longer reckon Salem as the second town in New England. In 1810, it contained 12,613 inhabitants, and Providence but 10,071. Last year, Providence had over 16,000, and now is supposed to contain 17,000; whereas the number in Salem has probably not increased. Providence engages deeply in manufactures; Salem appears rather afraid to venture in them.

STEAM NAVIGATION IN THE WINTER. Capt. Ward proposes to connect his newly invented apparatus to Steam Boats, for the purpose of navigating our rivers during the winter season, by cutting a passage through the ice. The bows of the boat are to be defended by a frame-work of timber, which will come in contact with the floating masses, while several large circular saws seven feet in diameter, with heavy hammers, all worked by the steam engine, will cut and break the ice ahead, and open a way of more than sufficient width to admit it. It is needless to say, that if this invention should prove successful, even so far as to render the Hudson navigable for four, three, or two months longer than it is at present, it would prove of great advantage to the city, and to those who adopt the plan. The model has received the approbation of experienced men.—*Daily Advertiser.*

CHURCH PATRONAGE. Although there appears to be only 9,284 parish churches in England, there are 11,593 benefices, 1,290 of which are in the patronage of the diocesan, 1,005 in dean and chapters, 103 in the five collegiate churches of Manchester, Ripon, Southwell, Westminster, and Windsor; 583 in the Universities and Colleges of Oxford and Cambridge, Eaton and Winchester; 1,015 in the King, Prince of Wales, and Duke of Lancaster, leaving 7,597 in the patronage of the lay impropriators.

BORING FOR WATER. Messrs Boyd and M'Cullock are engaged in boring for water at the brewery, in Ferry street Albany. At the depth of 294 feet they had not come to a sufficient supply. At the depth of 25 feet below the surface, they struck on a Slate rock and have ever since continued drilling in it. At the depth of 250 feet they struck a vein of sulphurated *Hydrogen gas*, and when a candle is applied to the tube at the surface, a brilliant flame is emitted.

CAPITAL CONVICTION. John Robinson, a mulatto, about 17 years old, was tried on the 13th inst before the Supreme Judicial Court, sitting in South Kingston, (R. I.) for burglary, found guilty, and sentenced to be executed on the 24th Nov. next. The Providence American says—"We believe this is the first capital punishment decreed by a court in this State for a number of years, and we are informed there has not been more than one public execution in this State since the year 1800."

CURIOSITY. We were yesterday shewn by Mr Peale, a live turtle, somewhat less than the size of a half dollar, having *two* heads, each on a separate neck. Sometimes the heads are directed in concert, and sometimes in opposition, thus shewing that they are governed by different intelligences.—*N. Y. Statesman.*

SUICIDE.—Two acts of suicide were committed in Litchfield, Con. within a week. On the first instant, a highly respectable young man, named Baldwin was found suspended to a tree; and Mrs Wilmot, a lady about fifty years of age hung herself in the same village on the 6th instant upon a loom.

SLANDER PUNISHED. At a superior Court of law, lately held for the county of Buckingham, Virginia, on the 22d of September, 1826, Turner H. Patterson, vs. John M. Walker, for slander, a respectable jury, in their discretion, rendered a verdict for $2000 damages. *N. Y. Paper.*

VALUABLE ARRIVAL. The British sloop of war Harlequin, arrived at New York on Wednesday evening from Carthagena, bringing 385,000 dollars in doubloons, to Mr *Eckford*, as part pay for the frigate La Plata built by that gentleman.

MARRIAGES.

In this city, Mr Robert D. C. Merry to Miss Sarah Ann Williams, daughter of John D. W. Esq. Mr John Newell to Miss Sarah Taylor. Mr Moses Hyde to Miss Eliza Ray. Mr Barney Clap, merchant of New Orleans, to Miss Eliza B. Hall, daughter of James Hall, Esq.—Mr Daniel Vaughan to Miss Amelia Jones. By the Rev. S. Streeter, Mr Benjamin Burrows to Miss Eliza Lyons.—On Thursday evening, by Rev. Mr Streeter, Mr Ebenezer Spencer to Miss Lucy Averill.

DEATHS.

In this city, Mr John Woodbury, Jr aged 28; Mr Thomas Jackson, 70. Michael Dunn, aged 78. Israel Loring Jr, 25.

In Charlestown, Thomas Stowell, 42.

In Newton, Miss Catharine Low, 21.

In Medford, drowned, on the 13th, Capt. Henry Reed, aged 43.

In Bennington, 29th ult. Mr Simeon Hathaway a patriot of the Revolution, and one of the heroes of Bennington battle, aged 83.

In Sterling, on the 18th inst Rev. Reuben Holcomb, aged 74.

In Richmond, Va. 17th inst Mr John Eaton, formerly of South Reading Mass.

In Wilmington, N. C. Mr Benjamin Wilmot, aged 30, a native of Providence.

In Mobile, 13th ult. near the Bay of Saint Louis, Mr Martin Thaxter, of N. Orleans, aged about 35, a native of Worcester, Mass.

In Fayal, 2d Sept. of apoplexy, John B. Dabney, Esq. Consul General of the U. S. for the Azores. He was a native of Boston, and a son of Dr Dabney, who removed to Connecticut at the commencement of the Revolutionary War.

BROOKS' PRAYERS.

FOR Sale at this office, also by Messrs Hilliard, Gray, and Co. and by Messrs Richardson and Lord. "Brooks' Prayers," Price 37 1-2 cents.

FAMILY PRAYERS.

FOR Sale at 81 Washington Street. "Prayers for the use of Families, with forms for Particular Occasions, and for individuals." Price 37 cents in boards, and 50 cents half bound in Morocco.

Also another similar work, entitled "Daily Devotions for a family, with occasional Prayers," by Rev E. Q. Sewall.

CHRISTIAN CALENDAR.

JUST Published, the Christian Calendar, and New England Farmer's Almanack, for 1827. Some additional interest is given to this publication this year, by its being furnished with an engraving of the eclipse of the Moon, of May, 11th. In other respects it is substantially the same as the same publication of former years.

NEW HOUSE.

TO sell or let, a new house, situated in the upper part of Milton Place, leading from Federal street. This house is substantially and faithfully built, and being situated opposite Federal court will always command an open view. It is finished in the best modern style; having two parlors, with sliding doors, and handsome marble chimney pieces, eight lodging rooms, a convenient kitchen, cellar, well-room, with shower-bath adjoining, wood-house, rain-water cistern, &c.

Inquire at the Office of the Christian Register 81 Washington st. eptf. aug 26

TRACT—No. 10.

REMARKS on a Popular Error Respecting the Lord's Supper. By F. W. P. Greenwood,—just published by the American Unitarian Association.

3w Oct 21

NORTH AMERICAN REVIEW, No. LIII.

THIS DAY PUBLISHED, by Frederick T. Gray at No. 74, Washington Street.

CONTENTS.

Art. I. ARMY OF THE UNITED STATES, Military Laws of the United States; compiled and published under Authority of the War Department. By Trueman Cross.

II. MATERIALS FOR AMERICAN HISTORY, Memoirs of the Historical Society of Pennsylvania.

III. PATENT OFFICE, A List of Patents granted by the United States, for the Encouragemet of Arts and Sciences, alphabetically arranged from 1790 to 1820; continued by Supplements to 1826.

IV. HISTORY OF DEMOCRACY IN THE UNITED STATES, Geschichte der Democratie in den Vereinigten Staaten von Nord America, von Johann Georg Hulsemann. Gottingen. The History of Democracy in the United States of North America.

V. CONSTITUTION OF COLOMBIA. Cuerpo de Leyes de la Republica de Colombia. Tom. I. Comprende la Constitution y Leyes sanctionadas por el Congreso Jeneral. Bogota.

VI. DR WEBSTER'S MANUAL OF CHEMISTRY. A Manual of Chemistry, on the Basis of Professor Brande's, &c. By John W Webster.

VII. FLINT'S VALLEY OF THE MISSISSIPPI. Recollections of the Last Ten Years, passed in occasional Residences and Journeyings in the Valley of the Mississippi. By Timothy Flint.

VIII. WORKS OF MRS BARBAULD. The Works of Anna Lætitia Barbauld, with a Memoir by Lucy Aikin.

IX. CLAIMS ON FRANCE. Message of the President of the United States, transmitting a Report from the Secretary of State with Copies of Correspondence with the Government of France, touching the Claims of American Citizens for Spoliations.

X. JUDGE JOHNSON AND COUNT PULASKI. 1. Remarks, Critical and Historical, on an Article in the the Fortyseventh Number of the North American Review, relating to Count Pulaski. By the Author of 'The Life of Greene.' 2. A Reply to Judge Johnson's Remarks on an Article in the North American Review, relating to Count Pulaski. By Paul Bentalou.

XI. SKETCH OF THE UNITED STATES BY A RUSSIAN. A Sketch of the Internal Condition of the United States of America, and their Political Relations with Europe. By a Russian.

XII. CRITICAL NOTICES. 1. Hunter's Oration. 2. Kilbourn's Gazetteer of Ohio. 3. The Harvest Festival. 4. Chronological History of New England. 5. Principles of Political Economy. 6. Hale's Map of New England. 7. Hints to my Countrymen. 8. An Indian's Address to the Whites. 9. Mexico. 10. Strictures in Livingston's System of Penal Laws. 11. Buenos Ayres. 12. New Documents relating to Columbus.

QUARTERLY LIST OF NEW PUBLICATIONS.

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NEW SCHOOL BOOK.

JUST Published by Lincoln and Edmands, No. 59, Washington Street, The CLASSICAL READER, A Selection of Lessons in Prose and Verse. From the most esteemed English and American Writers. Intended for the use of the higher classes in Public and Private Semiqaries. By Rev. F. W. P. Greenwood and G. B. Emerson, of Boston. 1 Dol.

Extract from the Preface.

While a demand exists for new school-books, a spirit of improvement in our schools is denoted, and the great cause of Education is in evident prosperity. We shall begin to despair of that cause, when instructers, and parents, and pupils, are content with the elements which have long been in use, and cease to call on the press for novelty and variety.

Our general rules in selection and arrangement have been these, to make our most copious draughts on the literature of the present age; to place the modern authors in the first portion of our book; to associate all the extracts from each author together; to intermix poetry with prose, but so that the latter should predominate in quantity; to give as great a variety of authors as possible; to introduce a good proportion of native American literature; and to offer a few specimens from writers, whose style is so antiquated that they seldom or never appear in school-books, but whose excellence ought to preserve them from neglect, and with whose compositions a little study and practice are alone necessary to render youth familiar.

There is still another rule, to which we have endeavored most rigidly to adhere. We have felt ourselves called upon by every sentiment of duty, and of regard to the happiness and well being of the rising generation, to admit no piece into our book, of the good tendency of which, there could be the slightest doubt. Eloquence, wit, and fine writing, have been no apology with us, if any offence has been offered to morality or religion. We have rejected every composition which has come before us, whatever might have been its literary claims, if it has been thought deficient in the essentials of purity and a virtuous character.

☞School Committees are requested to examine the work. Oct. 21.

Poetry.

Mr Editor,—The following lines are at your service, if you think them worthy a place in the Christian Register.

LINES,

To a Friend, whose sympathy during a season of affliction had been peculiarly tender and soothing.

And what tho' sorrows shade my early years;
What tho' my sight be dim with scalding tears;
Hope, like an angel, rests upon the tomb,
And points beyond this world of doubt and gloom.
Searching for *Piety's* assuasive balm,
My spirit pants to win her holy calm.
Resting from fear, unharmed by passion's strife,
Oh, may I useful be—through all my life.
Unvexed by cares—unchilled by fortunes frown,
I'd soar above—aspiring to a crown,—
A crown of glory, such as Seraphs wear,
When free'd from earth, and every earthly snare.
Then may we meet—unite in holy praise
To him who knows our thoughts and tries our ways.
Farewell, may halcyon peace around thee spread
Her wings protecting,—Oh may'st thou be led
Through thornless paths, where perfumes breathe around,
And pleasures pure and holy most abound.
Long, long may happiness near thee abide;
And love and friendship linger at thy side,
Faithful to thee,—with thee rejoice to share
Thy present joys—and if thou hast it,—care;
Illume thy path, and strew thy way with flowers,
And chase the shadows from thy fleeting hours.
Once more, farewell! pray that the orphan's heart
May writhe no more beneath affliction's dart;
But bow'd submissive 'neath the chastening rod
May humbly own the mighty hand of God.

D.

PARAPHRASE OF THE EIGHTH PSALM.

Thy name, Oh Mighty God! how great
Throughout the earth, the air, the sea;
How high the glory of thy state!
Yet mortals raise their thoughts to thee.

The infant here may chant thy praise;
And wrapt in wildering delight,
E'en nurslings up to Thee may raise
Their eye, with holy rapture bright.

When darkness veils the sun's bright beams,
The glorious stars, a shining host,
Reflected in the murmuring streams,
Of Thee, their mighty Maker, boast.

And birds that cleave the viewless air,
And beasts that wander o'er the earth,
Proclaim thy love, thy power declare,
And lyre thy praise, who gave them birth.

But what is man, a child of dust!
Frail wand'rer o'er life's weary way;
Vainly he puts below his trust;—
Then weeps that earthly things decay.

Alas! the brute—almost a God,
He treads creation 'neath his feet;
Mortal, thy home is 'neath the sod;
Spirit, prepare thy Lord to meet.

D.

NATURE SUPERIOR TO ART.

Where is the painter, whose unrivall'd skill
Produces nature's image at his will?
Who paints the rose with symmetry exact?
Or marks the moral range of form compact?
Where is the man who images the sky
On paper white, that spangled arch on high?
Who can produce the gentle murmuring stream?
He might as well arrest the fleeting dream.—
Who the tame red-breast paints in colors true,
And draws each shape in nice proportion due?
Say, can the brush arrest the varying form
Of ocean, waving in a thunder storm?
Can man exactly draw the etherial fires?
Or work the point, to which their flames aspire?
Can he adjust the slowly falling snow,
And make its fleeces on the paper show?

In vain can art with nature strive,—
Though arts productions longest live,
To nature, we the preference give.

NARRATIVE.

THE MOTH.

A very small and elegant moth, attracted by the candles, has this moment descended on the sheet, within an inch of our pen, and with the light stroke of his wing has broken our thread of thought—will the reader excuse it if it break his also?

The delicacy and perfection of its form, the exquisite lace work of its airy wing, its swift and noiseless movements, a body nearly as etherial and unincumbered as if it were a soul, its independence, its innocence, awaken admiration,—and (contrasted with the inertness and languor with which our cumbrous frames are often oppressed,) might excite envy too.

Who can guess what are its imaginings concerning the extensive plain on which it has just arrived? Is it a field of dazzling light, an enchanted region of pleasure and brightness?—He flutters his wings as though his dreams of joy were at length realized. From the dun shades of the evening without, he has suddenly launched into a new world of magic splendour, illuminated with radiant suns. How little does he think, (of this at least we may be sure,) that this shining plain is no more than a sheet of foolscap! that those glorious suns are inglorious candles! such are the illusions of moths!

It would be very desirous, some young reader may think, if it were possible, to undeceive him; and supposing him capable of understanding it, to rectify all his mistakes, by addressing him in some such language as this; "You are only a *moth*; and you have no idea what insignificant things moths are! you know nothing at all; you can't imagine what an astonishing number of things there are that you have not even heard of. *We* think nothing of you; *we* are really of importance; but you are of no importance, you are only an insect. You sometimes do us mischief by eating holes in our clothes, and very tiresome it is that such little creatures as you should be able to do *us* mischief; having this opportunity, I must desire you not to do so any more, for what you eat is not at all nice; It is cloth, not food; why should you eat *cloth?* I wish you could mention this to all your relations. And as to the place you now are upon, it is nothing in the world but a sheet of paper that a person is writing upon; but you don't know what writing means, I dare say; indeed it is no use talking to you, you are so extremely ignorant, moth."

With a few variations, how suitable would be such an address to some things that are *not* moths! And to beings a little higher than ourselves in the scale of reason, how similar to those of the moth must appear the illusions of men? How many of the objects of our ardent pursuit are as destitute of intrinsic excellence, as empty of happiness as *we* know the glare of that light to be in which an insect so joyously flutters its wing! It does not indeed, require the intellect of an angel to know this, experience teaches it, at last, even to dull scholars. Children can laugh at the folly of an insect; youths can soon learn to ridicule the toys and sports of children; men smile at the vanities of youth; wise men at the pleasures of weak men, and not seldom at their own; while angels look down with surprise and pity on all, smiling most at the mistakes of the man, and least at those of the moth.

Fortunately enough for our moral, the little hero of the piece has this moment expired in the flame of the candle, and that in spite of the most praiseworthy exertion on our part to deter him from the rash adventure. In vain we whisked our quill in every dissuasive attitude; (an employment, by the way, to which we are but too much accustomed;) he was resolved, and could he have given utterance to his feelings, no doubt he would have expressed his certain apersusion that it must be a desirable and a delightful thing to sport in that elegant flame. Who can witness this common catastrophe without observing the analogy, and reading the oft-told moral? Even if it had not scorched a single feather, if he could have lived there, still, we could assure him, he could not find happiness in a candle. He would have been a thousand times more comfortable, as well as more safe, hid in the dark folds of the curtain, or fixed in the protection of some broad shadow on the wall, or in any of the customary haunts of his species. So it is with all unsanctioned pleasures; even if they were not dangerous, they would be disappointing—but we know they are both the one and the other.

How quickly was that most complete and delicate machine destroyed! an engine which not the united sagacity and ingenuity of man could restore! No wonder that so fine and fragile a creature should be liable to swift destruction; but let not the strong glory in their strength, for behold, "*we* are crushed *before* the moth." *Miss Taylor.*

EDUCATION

The following brief arguments in favor of the system of *mutual instruction* are taken from a useful work just published, entitled "A Manual of Mutual Instruction," By William Russell.

This system aids the healthful growth and perfection of the body. The evils arising from close confinement long continued, from the sedentary position, and even from the much lauded stillness of most schools—though considered by some persons as indispensably necessary, or perhaps as very desirable,—are, to the reflecting mind, a source of pain. Restraint and constraint are alike irksome and exhausting: they entail languor and debility, and produce, perhaps, much of that inactivity of body and mind, which are the great barriers to success in the various departments of man's social relations. The constant suppression of the animal spirits, which it has too commonly been deemed the duty of teachers to enforce on the children committed to their care,—is, perhaps, one great cause of that debility which generates dyspepsy and consumption—the great enemies of health and happiness, in this region of the United States. How few among the thousands of children who are every year taught in common schools, are destined for a *sedentary* life; and yet how undeviatingly, and how carefully is every little pupil *disciplined* for it! As if the best possible way of producing hardy and active farmers and mechanics, were to divest them of habits of action, and train them to the power of confining their bodies for the longest possible time to the smallest possible number of square inches.

On the improved system the body is free, or is exercised in various ways. The prevailing position of the arms and hands, tends to expand the chest, and produce an erect and healthful and graceful form. Occasional exercises of various parts of the body, are thrown in at suitable intervals. An agreeable alternation of attitude and posture, arise out of the various lessons. The flow of spirits, so natural and so advantageous to the young, is constantly kept up, and at the same time is well directed. An active body and an active mind, are the unfailing characteristics of the pupils of this system.—They enter on the business of life, prepared for enterprise and usefulness.

The moral influence of this system is vastly superior to that pursued in the greater number of schools.

The new method conduces much to the *happiness* of the young. As no irksome restraint is employed, and a constant glow of pleasing activity prevails, education becomes a source of enjoyment: it is loved accordingly; and the feelings of children are thus enlisted on behalf of their own improvement. One peculiarly favorable feature of the monitorial method, is, that it furnishes children with constant employment, saves them from the temptations and the gloom of idleness, and early forms habits of industry, which are powerful aids to those of virtue—if, in fact, they do not constitute a great part of virtue itself.

On *the intellectual advantages* of the system of mutual instruction we can barely enter. A large volume might easily be written on this branch of the subject. But a few leading ideas are all we can find room to offer here.

The cultivation of the understanding takes the lead, and that of memory follows. This is the order of nature. But in most schools we find it in a great measure reversed. Children are made to get by heart what they cannot understand without assistance, and, not unfrequently, what is never once explained to them. A morbid species of memory, faithful to words, but false to facts, is the invariable result of this kind of training. The teacher's constant and anxious aim should be, to keep children from the habit of reading and repeating words without reference to their meaning. Every attentive observer of the youthful mind must have remarked children possessing ready memories and acute understandings, but no force of thought, and no retentiveness of memory,—no positive and marked mental character. Much of this deficiency is attributable to false methods of instruction, and especially to the ruinous habit of inattention necessarily produced by reading and reciting words which are not understood.

On the improved system, the memory is in fact more successfully cultivated than on the old. Nothing is presented to the memory but in an intelligible and distinct form, and with direct reference to use. Every thing, therefore, which is professedly committed to memory, is deeply impressed and permanently retained: more, certainly, than can be said of most lessons which are got merely by the words of a book which is hardly intelligible, and which can leave but a dim and evanescent trace on the mind.

The whole discipline of the monitorial method, is strictly practical: it breathes the spirit and wears the air of business. It avoids the inconsistency of training for action by seclusion and stillness. It begins the business of life in the very school-room; for it immediately sets the young to work, in the employment of imparting instruction.

The new system furnishes not only intelligent and active candidates for the various departments of common business, but insures the unspeakable advantage of express preparation for the office of teaching. It provides a constant supply of practical instructers, furnished with the aids of good system and thorough experience. *Every well-conducted monitorial school is in fact a nursery for good teachers.*

MISCELLANEOUS.

Candor the Effect of Knowledge. Who is the most candid and liberal being in the universe? *God.*—And why is God to be considered as the most Liberal Intelligence that exists? Because he embraces a minute, a full and comprehensive view of all the circumstances, connexions, relations habits, motives, temptations, modes of thinking, educational biasses, physical affections, and other causes that may influence the sentiments or the conduct of any of his creatures.—Who among created intelligences may be viewed as endowed with these qualities in the next degree? The loftiest seraph that God has created, who has winged his way to numerous worlds, and taken the most extensive survey of the dispensations of the Almighty, and of all creatures and events.—Who among the sons of men, is the most illiberal and inaccurate in judging of opinions, of persons, and of things? The man who has lived all his days within the smoke of his father's chimney, or within the confines of his native village, who has never looked beyond the range of his own religious party, whose thoughts have always run in one narrow tract, whose reading has always been confined to two or three musty volumes, which have lain for ages on the same smoky shelf, who cares for nothing either in the heavens or the earth, but in so far as it ministers to his convenience, his avarice, or his sensual enjoyment, who will admit no sentiment to be true, but what he may have heard broached by his parson, and whose conversation seldom rises beyond mere gossopping chit chat, and the slanderous remarks which are circulated among his neighbors. Such characters are entirely unqualified for forming a correct judgment, either of the sentiments and actions of men, or of the works and the ways of God; for they are completely destitute of the requisite *data* whereon to form a rational decision in relation to either of these subjects. *Christian Philosopher.*

A World in a Flower. The principal flow in an elegant bouquet was a carnation; the fragrance of this led me to enjoy it frequently and near. The sense of smelling was not the only one affected on these occasions; while that was satiated with the powerful sweet, the ear was constantly attacked by an extremely soft, but an agreeable murmuring sound. It was easy to know, that some animal within the covert, must be the musician, and that the little noise must come from some little creature, suited to produce it. I instantly distended the lower part of the flower, and placing it in a full light, could discover troops of little insects frisking with wild jollity among the narrow pedestals that supported its leaves, and the little threads that occupied its centre. What a fragrant world for their habitation! What a perfect security from all annoyance, in the dusky husk that surrounded the scene of action! Adapting a microscope to take in, at one view, the whole base of the flower, I gave myself an opportunity of contemplating what they were about, and this for many days together, without giving them the least disturbance. Thus I could discover their economy, their passions, and their enjoyments. The microscope, on this occasion, had given what nature seemed to have denied to the objects of contemplation. The base of the flower extended itself under its influence, to a vast plain; the slender stems of the leaves became trunks of so many stately cedars; the threads in the middle seemed columns of massy structure, supporting at the top their several ornaments; and the narrow spaces between were enlarged in walks, parterres, and terraces. On the polished bottoms of these, brighter than any Parian marble, walked in pairs, alone, or in larger companies, the winged inhabitants; these, from little dusty flies, for such only the naked eye would have shown them, were raised to glorious glittering animals, stained with living purple, and with a glossy gold, that would have made all the labors of the loom contemtible in the comparison.

I could, at leisure, as they walked together admire their elegant limbs, their velvet shoulders, and their silken wings; their backs vying with the empyrian in its blue; and their eyes, each formed of a thousand others, out-glittering the little planes on a brilliant; above description, and too great almost for admiration. I could observe them here singling out their favorite females; courting them with the music of their buzzing wings, with little songs, formed for their little organs, leading them from walk to walk, among the perfumed shades, and pointing out to their taste, the drop of liquid nectar, just bursting from some vein within the living trunk—here, were the perfumed groves, the more than mystic shades of the poet's fancy realized. Here the happy lovers spent their days in joyful dalliance, or in the triumph of their little hearts, skipped after one another, from stem to stem, among the painted trees, or winged their short flight to the close shadow of some broader leaf, to revel undisturbed in the heights of all felicity. *Sir John Hill.*

The following is Milton's account of his blindness in a letter to Leonard Philara, the Athenian; dated, Westminster, September 28, 1654, translated from the Latin for the Classical Reader.

I have always been devotedly attached to the literature of Greece, and particularly to that of your Athens; and have never ceased to cherish the persuasion that that city would one day make me ample recompense for the warmth of my regard. The ancient genius of your renowned country has favored the completion of my prophecy in presenting me with your friendship and esteem. Though I was known to you only by my writings, and we were removed to such a distance from each other, you most courteously addressed me by letter; and when you unexpectedly came to London, and saw me who could no longer see, my affliction, which causes none to regard me with greater admiration, and perhaps many even with feelings of contempt, excited your tenderest sympathy and concern. You would not suffer me to abandon the hope of recovering my sight, and informed me that you had an intimate friend at Paris, Dr Thevenot, who was particularly celebrated in disorders of the eyes, whom you would consult about mine, if I would enable you to lay before him the causes and the symptoms of the complaint. I will do what you desire, lest I should seem to reject that aid which perhaps may be offered me by Heaven.

It is now, I think, about ten years since I perceived my vision grew weak and dull. In the morning, if I began to read, as was my custom, my eyes instantly ached intensely, but were refreshed after a little coporeal exercise. The candle which I looked at, seemed as it were encircled with a rainbow. Not long after, the sight in the left part of the left eye, (which I lost some years before the other,) became quite obscured, and prevented me from discerning any object on that side. The sight in my other eye has now been gradually and sensibly vanishing away for about three years; some months before it had entirely perished, though I stood motionless, every thing which I looked at seemed in motion to and fro. A stiff cloudy vapor seemed to have settled on my forehead and temples, which usually occasions a sort of somnolent pressure upon my eyes, and particularly from dinner till the evening. So that I often recollect what is said of the poet Pheneas in the Argonautics.

A stupor deep his cloudy temples bound,
And when he walk'd he seem'd as whirling round,
Or in a feeble trance he speechless lay.

I ought not to omit that, while I had any sight left, as soon as I lay down on my bed and turned on either side, a flood of light used to gush from my closed eyelids. Then as my sight became daily more impared, the colors became more faint, and were emitted with a certain inward crackling sound; but at present every species of illumination being, as it were, extinguished, there is diffused around me nothing but darkness, or darkness mingled and streaked with an ashy brown. Yet the darkness in which I am perpetually immersed, seems always, both by night and day, to approach nearer to white than black, and when the eye is rolling in its socket, it admits a little particle of light as through a chink.

And though your physician may kindle a small ray of hope, yet I make up my mind to the malady as quite incurable; and I often reflect, that as the wise man admonishes, days of darkness are destined to each of us, the darkness which I experience, less oppressive than that of the tomb, is, owing to the singular goodness of the Deity, passed amid the pursuits of literature and the cheering salutations of friendship. But if, as it is written, man shall not live by bread alone, but by every word that proceedeth from the mouth of God, why may not any one acquiesce in the privation of his sight, when God has so amply furnished his mind and his conscience with eyes. While he so tenderly provides for me, while he so graciouly leads me by the hand and conducts me on the way, I will, since it is his pleasure, rather rejoice than repine at being blind. And my dear Philara, whatever may be the event, I wish you adieu with no less courage and composure than if I had the eyes of a lynx.

Judgment of the Areopagus. The decisions of the Areopagites of Athens, have long been famous for their wisdom. The learned Phocius, in his Bibliotheque, expatiates with delight on one decision, which shows that it was a wisdom tempered with an admirable spirit of humanity. The Areopagites were assembled together on a mountain, with no other roof than the canopy of heaven. A sparrow, pursued by a hawk, fled into the midst of them for refuge; it took shelter in the bosom of one of them, a man naturally of a harsh and repulsive disposition, who taking hold of the little trembler, threw it from him with such violence, that it was killed on the spot. The whole assembly were filled with indignation at the cruelty of the deed: the author was instantly arraigned as an alien to that sentiment of mercy so necessary to the administration of justice; and by the unanimous suffrages of his colleagues, was degraded from the senatorial dignity which he had so much disgraced. *Wilkins' Anecdotes.*

The Humane Emperor. Alvarez, in his History of China, gives the following anecdote of one of its emperors. When riding out one day, the emperor met a procession conducting some malefactors to punishment. His majesty stopped and enquired what was the matter? On being informed, he immediately burst into a flood of tears. The courtiers in attendance endeavored to comfort his majesty, and one among them addressed him in these words: "Sire, in a commonwealth there must be chastisement—it cannot be avoided; so have the former kings, your predecessors, commanded it to be; so have the laws ordained it; so doth the government of the state require it." The emperor replied: "I weep not to see these men prisoners; nor do I weep to see them chastised. I know very well that the good without rewards are not encouraged; that without chastisement the wicked are not restrained; that correction is as necessary to the government of a kingdom, as bread is for the nourishment and sustenance thereof. But I weep because my time is not so happy as that of old was, when the virtues of the princes were such, that they served as a bridle to the people, and when their example was sufficient to restrain a whole kingdom!" *Ib.*

The Good Physician. If there be a character in society, to whom I look up with veneration and love, it is the good physician. When I behold in that profession, as it is often my felicity to do, intelligence, fidelity, and kindness; when I see them, so eminently as they are, the friends of the poor; anxiously investigating methods to alleviate the miseries of human life, and giving as extensive a diffusion as possible to their successful discoveries; sacrificing their ease, their domestic pleasures, their health, and often exposing their lives to afford relief to the distressed; and in innumerable cases, where it is impossible that mercenary considerations should have any influence, displaying the greatest exertions of compassion and humanity; and when, combined with such benevolence, I observe a deep sense of religion pervading their hearts, and find them tenderly exerting the great influence, which their profession gives them, in communicating christian knowledge, in restoring the disordered not only to health, but to virtue, and in infusing a spirit of christain piety and hope into the hearts of their patients, I rejoice that there is a profession among us, which can hardly fail to make men compassionate and disinterested; and I see in them the richest ornaments and blessings of society.

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